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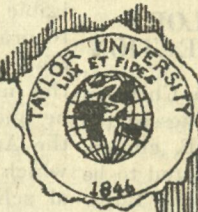
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TAYLOR ECHO UNIVERSITY

Vol. X

No. 12



Easter Greetings

Lend thy thoughts for the
moment, friend, in retrospect to
Calvary. Did not the Cross bear
thy sins and shame, and provide
for thee an eternal solace? Then
hast thou:—

Washed thy soul in the heart of
Him

Who knelt alone in the garden
dim;

Washed thy soul in the blood
He shed

And been reclaimed from sin
and the dead?

MARCH 27, 1923

H. J. H. H. H.

THE PENNSYLVANIA AUXILIARY

Friends, Pennsylvanians, Students—lend us your ears! We come to extol Taylor not to bury her. Taylor University has a future, a wonderful future before her, and we, as friends of all that is pure and right, as Pennsylvanians loyal to our native state, as students of Taylor University, desire to play an honorable part in Taylor's future. As we strive toward our goal of saving souls, obtaining funds and securing new students, let us bear in mind that all depends on God and let us pray for the blessing of God on our enterprise. Friends of Taylor everywhere, supporters in Pennsylvania, students of Taylor University, we ask you to join with us in our prayer.

—F. A. Rowland '26.

ANOTHER TAYLOR UNIVERSITY CONNECTION

The following is from the Christian Advocate, of Nashville, Tennessee, the general organ of the M. E. church, South: "The first book ordered to be translated for use among the Russians in our Siberia Mission is the 1922 Discipline. Rev. J. O. J. Taylor has charge of the task."

An interesting coincidence with this is that Dr. John Paul, oud president, has just received a photograph of Rev. J. O. J. Taylor, on the back of which Mr. Taylor has written with his own hand: "To my very good friend, Dr. John Paul, whose sermon on the prophecy of Joel, preached at Indian Springs, gave me my first impression that I should be a missionary."

UPLAND BOYS TAKING MEDICAL TRAINING

Bloomington, Ind., Mar. 22—Kenneth D. Ayres and Wendell W. Ayres, of Upland, are among 330 of the state's future doctors now being trained in the Indiana university school of medicine. The former is in his fourth year and the latter is in his third year. The full course consists of six years' study, two years of regular college work and one year of medical work at Bloomington and three years of medical work at Indianapolis.

Mr. Wendell Ayres is now studying at Bloomington, and Mr. Kenneth Ayres is at Indianapolis where he has an opportunity to observe the treatment of hundreds of cases each year in the five hospitals and dis-

pensaries to which I. U. medical students have clinical access. In these institutions, the Robert W. Long hospital, owned by the university, the city hospital, the Central Indiana hospital for the insane, the city dispensary, the laboratory of the state board of health and in the medical school itself, more than 88,000 patients are treated annually. The new Riley hospital for children, to be under the administration of the university, will provide still further clinical facilities for I. U. students.

Upon graduation from the I. U. medical school, rated in class A since the first classification of American medical schools was made in 1905, the Upland students will be eligible to examination for one each of the 56 positions open to I. U. graduates as resident physicians in hospitals over the state. They will also be eligible to examination for a license to practice in any state in the union. Some idea of the advantages which this may give the local students can be gained from recent statistics of the American Medical Association which show that a total of 53 medical schools in the United States are not recognized by licensing boards in various states as giving sufficiently complete and satisfactory courses to entitle their graduates to examination for a medical license.

The I. U. medical students are taking probably the most expensive course of all professional courses. The annual cost of a medical education at I. U. including board, room, clothing and recreation found by an investigating committee last year to be \$787.93, was lower than in any other one of eight leading medical schools examined. The average cost was \$889.60. Not only was the cost lowest at Indiana university but the average annual earnings of \$312.55 for each student were, with one exception, the highest in any of the eight schools. Dean Charles P. Emerson of the I. U. school of medicine, is now president of the American Association of Medical Colleges.

LECTURER COMING

On Wednesday March 28th, at 8 p. m. Prof. Dallas Loie Sharp of Boston University will speak at the college on the subject of the "Magical Chance." Mr. Sharp is professor of English in Boston University and a lecturer of wide reputation.

INTERCOLLEGIATE DEBATING

On Friday evening, March 16, the colleges of Indiana belonging to the Indiana Debating League met in the second intercollegiate debate. On that evening, at 8 p. m. the Taylor team, Messrs. John Denbo, Edwin Briggs, and Eugene Bowe, ably defended the negative side of the question, Resolved: that the United States should cancel her war debts. The Goshen team, Messrs. Mervin Hostetler, Noble Blosser and Jay Hostetler, advanced the affirmative side of the question.

The speakers were very enthusiastic and earnest in their arguments and the audience was alternately swayed between the two decisions as one or the other team held the floor. Each team is to be complimented upon the fine spirit displayed, as well as upon the skillful presentation of weighty arguments.

The judges cast a unanimous vote for the negative. This victory, like every victory was won only through the great effort and efficient application of the debators. While Taylor is proud of her debators and appreciates their work, she feels that a word of appreciation is due the Goshen team for their part in the splendid intellectual entertainment of the evening.

—M. H.

T. U. AFFIRMATIVE TEAM LOSES TO BUTLER

Friday evening, March 16, the affirmative team met Butler College at Indianapolis. The judges gave their decision to Butler; the vote was 2 to 1. There is no doubt but what the affirmative side of the question was the more difficult to present. However we were happy to learn, despite the defeat, that several eminent judges in the state debating league were agreed that the argument presented by our affirmative team was strong and more convincing than any given during the season. We are united in our praise for the splendid debating done by Misses Smith and Beale, and Mr. Witmer.

As a college, we thank both teams for the sacrificial service rendered to T. U. For, from the decision of twelve judges, five were earned by our representatives. And the character of the debating by Taylor representatives, during their debut in the Indiana State Collegiate Debating League has won recognition not only in this state but also among National Debating Leagues.



Mr. Radaker from Erie, Pa., was the guest of his daughter, Mildred, a few days recently.

Miss Helen Byall, a student of last year, spent Wednesday and Thursday of last week visiting friends on the campus.

Friday evening, March 16, Miss Evelyn Walter gave a dinner party in the home room in honor of Miss Ada Fladd's birthday. Twelve young ladies enjoyed a very pleasant time.

Mrs. Mason of Fort Wayne spent Tuesday and Wednesday with her daughter, Lois.

Mr. and Mrs. F. H. Fletcher left on Tuesday for Grand Rapids, Michigan to attend the funeral of Mrs. Fletcher's brother who suddenly died after being severely burned.

Miss Sibyl Blake spent the week end at her home at Van Buren.

Mr. S. D. Tarbell had a surprise last Monday. Ten of his friends gave him a surprise party.

Miss Theodora Bothwell left Thursday to spend her vacation in Chicago.

Miss Flossie Locke is able to be out again after a few days illness.

Miss Elsie Keller and Miss Grace Ruth left Saturday for Indianapolis to spend the vacation at the latter's home.

Prof. George Fenstermacher, violinist and Prof. Wilford Eiteman, pianist, gave a concert at Muncie Friday evening at the radio broadcasting station. They were accompanied by Cyrus Paul, Miss Pauline Harris and Miss Mildred Atkinson. Miss Atkinson gave several readings.

Prof. C. A. Durfee spent Saturday in Muncie.

Miss Shigeru Kobayashi, assisted by Miss Ruth Speirs and Miss Mary Bonner gave an entertainment at Gaston, Wednesday.

Mr. Gilbert Ayres went to Indianapolis Saturday to visit Mr. and Mrs. Kenneth Ayres.

DR. PAUL MAKES FINE IMPRESSION ON UPLAND FOLKS

At an early hour last Tuesday evening the people began to gather at the town hall for the Commercial Club entertainment. By eight o'clock there was hardly an empty seat in the hall. One of the main drawing cards on this occasion was the first appearance in a town meeting of Dr. John Paul, recently acquired citizen of Upland and president of Taylor University since last fall. Some of our most prominent citizens had never before seen Dr. Paul to know who he was. His kindly beaming face and simple sincere words won all hearts.

Prof. and Mrs. B. R. Pogue motored to Manchester Saturday to attend an artist recital by Dr. Rice of Boston. Dr. Rice is connected with the Powers School of Expression.

March 20—Some begin their term exams. Mildred Kellar gives a party in the Dining Hall. The girls wear red middies.

March 21—Juanita Landon gives a Birthday Party. Sweet sixteen.

March 22—Exams! Exams!

BIRTHDAY PARTY

Miss Ruth, the daughter of Professor and Mrs. Jesse Crandal, gave a birthday party, Monday, March 26th. Several of her young friends were present, and an enjoyable afternoon was spent. Delicious refreshments were served. Miss Ruth is now six years old.

Prof. Pogue gave a recital at Albany, Indiana, Tuesday night March 20th. On the night of the 21st he gave a recital at Summitville. Friday night, March 23rd he will give a recital at Dunkirk. This is evidently a busy week for Prof. Pogue.

ALUMNI AND FORMER STUDENTS

The treasurer of the Alumni Association reports that thirty-seven alumni have thus far during the month of March alone paid their dues. Some have sent gifts besides. Their letters are most heartening.

It had been the cherished hope of the Rev. John Wengatz that he might be present at the celebration of the golden wedding of his parents next November, and for this purpose he was granted a furlough from his mission field in Africa. But on January 28, the mother, Mrs. Charles Wengatz, passed to her reward.—New York Christian Advocate.

The Rev. W. M. Zimmerman of Bloomingdale, Ohio, sends in a "God bless you" and prays that Taylor "may be kept true to God and holiness."

Mark Shaw, who spent the years 1902-'03 in Taylor, writes from Aogama Tokuin, Tokyo Japan, "I am doing special prohibition work among the students of Japan."

The Rev. John A. Davis says, "The Lord is wonderfully blessing the Practical Bible Training School here and we are doing a very thorough work."

Miss Rena Spatoff, who was graduated from the University of Michigan last June, is now taking Nurses training in the University Hospital.

The Rev. W. D. Aubrey of Oriskany Falls, N. Y. sends us a most hearty note, "I am interested in the advance movement that is being made for Taylor University, and hope it will succeed beyond the most sanguine expectations of its most optimistic supporters."

Ruth Copley '18 writes from Sharon Kansas: "I am at home again and am recuperating rapidly. I am planning a visit east next fall and of course I will stop off at Taylor."

Miss Mae McConnell of Duport, Indiana, writes of her stay in Taylor as, "The most pleasant recollection of my life," and adds "Ex-students of T. U. should be glad to help in the Alumni Forward Movement plan."

Herbert Boyles is taking a course in radio at Valpar University.

The Rev. Lyman F. Focht and wife, now filling a pastorate in Fillmore, Missouri, express their earnest desires for Taylor and concludes his letter, "Count on us as Taylor Boosters."

The Rev. A. W. Pugh, pastor at Uniondale, Indiana has just closed a series of revival services which resulted in thirty-six definite decisions for Christ. Thirty-four have united

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SOME OF OUR RECENT VISITORS

REV. A. J. DAILEY

Rev. A. J. Dailey visited Taylor University on March 11, 1923 and gave his experience to a large audience that had assembled in response to an announcement that he would speak. And no one went away disappointed, for this remarkable experience, as told by him, touched their souls with a tendering effect and reassured them of the power of the crucified Christ, to break the power of sin.

In his former life he took the way of the world with the result that he had no real satisfaction, success or happiness, but rather the opposite. He tried every way known to him to make things right such as change of environment, new friends, taking salvation "by faith" without a thorough repentance, and, especially, resolutions to do better. These helped him to keep straight for a few weeks or months but afterwards only to return to the same sin.

This life he experienced for a number of years until he found himself "up against it." At which time he got down before God, went through on the line of repentance and surrender to God, and is now preaching the gospel with much success.

These points were made by him with special emphasis:

"It takes more than good resolutions to get away from sin."

"Ninety percent of card players get started in cardplaying in church members' homes."

"It is not a new town or a change of environment that you need but it is a new heart."

"Thank God for the Old Time Revival meetings where the Old Time Gospel is preached."

"God lives in the twentieth century to answer prayer."

"When God called me into the ministry I was wide awake and heard Him speak."

May the Lord bless more abundantly this brother's message to thousands that they may be saved from going the way of the world, for it always means ruin and eternal damnation.

L. D.

Division has done more to hide Christ from the view of men than all the infidelity that has ever been spoken.

George MacDonald.

REV. C. W. RUTH

Rev. C. W. Ruth, an evangelist with a national reputation, visited Taylor University and delivered a number of timely messages. He helped many to draw nearer to God and to be stronger by his spiritual teaching.

You who did not hear him missed a great deal, but not all, for this article shall contain a number of the truths brought out in these messages.

His first text was Matthew 3:11. He said there are two baptisms, each by a different individual, different in kind, and experienced at different times.

John preached a thorough repentance for high and low in rank and that before he would baptise them.

You can't really believe in Jesus Christ until you repent.

Belief comes from the heart and not the head.

The reason some folk don't want any more religion is because what they have makes them feel miserable. Think of a bee fighting honey. I've a religion that agrees with me.

I don't believe a Christian has the full New Testament experience until he is baptised with the Holy Ghost.

Before I was baptised with the Spirit I was kept busy keeping my religion.

For every fanatic you find me I can find you one hundred who are dried up in their shells.

The baptism of the Holy Ghost and fire means cleansing first of all. The terms mean it. 'Baptism' means it and 'fire' means refining.

When I see little of men left after they have been baptised with the Holy Ghost and fire I consider that they have suffered a great fire, for there is little left after this refining fire goes through a man.

You can't be a teacher of the deep things of God until you have experienced the deep work wrought by the Holy Spirit.

Have you come to the place where you would sooner die than to displease Him?

His other messages came in connection with Bible readings.

Acts 26:14—You cannot touch Jesus' own without touching Him.

Acts 26:16—The chief place is given to ministering and witnessing.

Acts 26:17—He will deliver from those about us for they don't understand, not hearing the voice that we did, and therefore oppose our efforts.

You are delivered from friends, not that you are to think less of them, but to think more of Jesus.

Acts 26:18—Gives both negative and positive of each of the two phases of salvation.

If we grow into sanctification then there are all of the degrees of experience. Some would be comparative while others would be superlative. Further, if it is growth then why not in justification for both are gifts of grace through faith?

Colossians 1:28—Gives Paul's purpose, which was to present every man perfect in Christ.

Sinless perfection is not Scriptural. We do not teach Adamic or Angelic perfection but we do teach perfection in the love of God. I John 4:17, 18.

Ephesians 4:11 gives the five-fold ministry. The twelfth verse gives the purpose of it as that of perfecting the saints, and the thirteenth verse states that it is for the purpose, further, of bringing His own in unity in Him.

Why are not the sinners mentioned? Well, when the church measures up to the standard set for it the sinners will get saved.

Notice the three words: unreprouvable (Colossians 1:22), blameless (I Thessalonians 5: 23), and faultless (Jude 24).

When a person is sanctified the desire for sinning is removed. However, he will yet be tempted.

A good case of repentance will cause a person to quit sinning.

A mistake is something wrong done in ignorance while a sin is a wrong done when the person knows better. The devil will associate a good thing with something evil in order to bring it into disrepute.

The word 'sanctification' means: sanctus—holy
facere—to make
tion—act

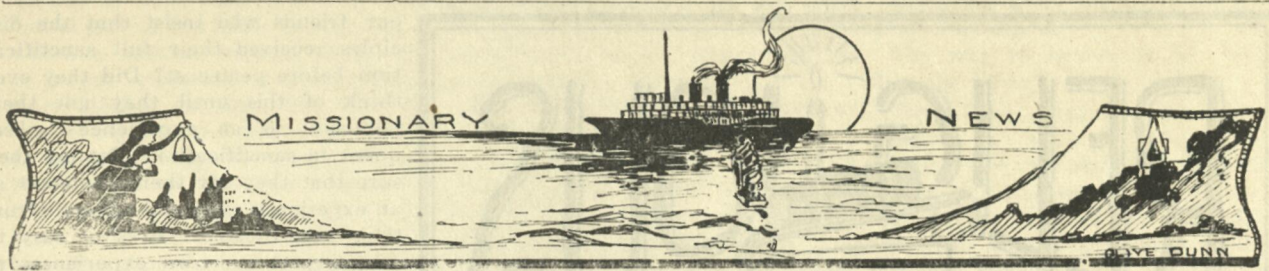
Therefore takes on the meaning of an act to make holy.

John 17:21—Gives the purpose of our sanctification as bringing about a unity in Him that the world may believe that the Father had sent Him.

I Thessalonians 4:3—Informs us that it is the will of God that you be sanctified, therefore you will not be wholly in the will of God until you are sanctified.

When you claim to have had hundreds of blessings why do you object to our having the Second Blessing.

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A TRAVELOGUE

By Miss Lela Kintner, Missionary to India; former Secretary to Dr. John Paul, our President.

It is one thing to gaze dreamily at the rolling waves of the vast Atlantic, and quite another thing to feel yourself rocked gently in your berth the first night on board a large ocean liner. This we found to be our experience as we started September 16th on the first lap of our trip to Burma. In spite of the fact that the Majestic has all the conveniences one could possibly expect, and that our passage was very pleasant, we were glad to see the shore of old England. On board we had made the acquaintance of a number of other Methodist Missionaries on their way to Rhodesia, which made our ocean trip more enjoyable.

We spent a week in London. "Ask the policeman" became our slogan if we couldn't find what we wanted. We want to say a word here in commendation of the splendid police force of London. They were always courteous and knew where everything was to be found from hairpins to Westminster Abbey. A visit to John Wesley's home and grave made us feel anew the debt we owe this man of God. We bent our heads in humble prayer as we entered the little prayer room where he so often met with God. We felt that we were living in ages past as we walked the corridors of Westminster Abbey, while the guide told us bits of history connected with the honored dead of many centuries.

We soon discovered we were living among people who had time enough to sleep, as well as eat. We found no cafeterias, but were served by waiters who managed to bring us our bill at least an hour after we entered. The women usually lingered about the tables to smoke their cigarettes. We also noticed that as many women as men frequented the saloons. The women seem to be asserting their rights in England.

We were impressed with the deep spiritual tone of the preaching we heard on the two Sabbaths we were in London. Dr. Jowett and Dr. Dins-

dale Young preached splendid sermons on the real Gospel of Jesus Christ. The large Churches were packed with reverent listeners. These prophets of God believe that a great revival is at hand.

We were loath to leave England without seeing the highlands and moors of Scotland. Enroute we visited the Universities of Cambridge and Oxford, and we felt the source of inspiration of some of our great writers who spent their college days within these walls. While we were in Glasgow we took the boat trip out to the Kyles of Bute. The scenery reminded us of the Hudson River. At Edinburgh we visited Holyrood Abbey and palace, where many of the Kings and Queens lived and died. Also saw the home of John Knox, on the stone ledge outside of which is inscribed "Lufe God abufe al and yi nychtbour as yiself." We were impressed with the religious mottos on the walls of a leading hotel where we were staying, and a notice of family worship at 10:00 p., all visitors invited. In the great Union station waiting room we saw a guide book on the table, and as we had been purchasing them in every city we opened it to see if it referred to any interesting spots which we might wish to visit. We were pleased to find that it was filled with information concerning our voyage through life, and showing the reader the way of salvation. The book was much worn, and no doubt had brought light to many a weary traveler. The people we met in Scotland we found reverend and big-hearted, with a dry sense of humor, which was especially noted in our table waiter, who after filling our water glasses many times declared "Ye 'Mericans drink 'nuf water t'kill a Scotchman."

We had only a few weeks for the continent, so had to "rush" which we found to be the reputation of American tourists in Europe. We went independent of any of the numerous companies who arrange trips, although the American Express Company proved a help in recommending good hotels.

Our first stop was at Brussels. We

spent one day at the scene of the battle of Waterloo. The great panoramic painting of the battle was well worth the trip.

Our experiences in making ourselves understood on tram cars and railways in Belgium, Germany and France were quite amusing, but we always reached our destination in due time.

We passed through a very pretty farming country on our way to Cologne. The Belgium people are very thrifty, and as much credit is due the women as the men for the beautifully kept gardens. We were too late in the season to get a boat trip on the Rhine, so we had to be content to go by rail following the Rhine from Cologne to Coblenz. The quaint old castles built on the rocks, and hundreds of acres of the hill sides covered with vineyards made a very pretty picture. For the first time in our lives we were counting our money by the thousands, and had such large rolls of bills in exchange for a few dollars that one of our party bought a new purse to carry the money. Coblenz is a charming town, and it made us feel at home to meet the American soldiers, one thousand of whom were still stationed there. Our hotel overlooked the beautiful Rhine and the American fortifications. We enjoyed the excellent German cooking, but found that Germany like England is far from prohibition, and the waiters always smiled because we would not have anything stronger.

In passing from Germany to France we chose a route that would take us through the battle fields. While a great deal of reconstruction has been done, it made us heartsick to see the ruins that still remain. At Rheims, Chateau Thierry, and smaller towns about half of the houses are still roofless and only part of the walls remain. The people have returned to these ruins and are living wherever they can get shelter until they can rebuild. On some of the battle fields the dug-outs are used for homes until the land can be cleared and crops raised. There are not many young men to be seen in France, except those in uniform, and

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THE HOLY GHOST AND HOLINESS

By John Paul

I.

To be filled with the Spirit has two meanings in the Scriptures; to be overwhelmed with the Divine presence, and to be occupied by the Divine presence. The Holy Spirit is not just a New Testament manifestation of God, nor was He without the attribute of omnipresence in the old dispensation. He has always been in the midst of God's people (John 14:17); and in the former sense He has often filled the chosen servants of God; but the paraclete, his abiding inner manifestation, like the experience of sonship through adoption, is a relationship seemingly unknown till the full arrival of the new dispensation, at the completion of our Lord's earthly ministry.

II.

There is no rivalry in the Godhead; there is no function of one person of the Trinity in which all the persons are not present; there is no nice distinction in the language of the worshiper that will add to his merit or be any more pleasing to Heaven. He may address his prayers alike and freely to the Father, Son and Holy Spirit. But the New Testament believer is taught that his relationship with the Godhead is effected through the Holy Spirit, referred to as the executive of the Godhead. This, of course, is "speaking after the manner of men." Conviction, in which we become conscious of God and our relationship to Him as condemned sinners, is represented as a work of the Spirit (John 16:8). In the new birth, we are born of the Spirit (John 3:8). In the deeper life, we are sanctified by the Spirit (I Peter 1:2; Rom. 15:16). The Spirit brings to bear the efficiency of Grace in helping our mortal infirmities (Rom. 8:26), and induces the providences which order

the steps of the faithful while here on earth (Rom. 8:14).

III.

This office is in receipt of a thoroughly intelligent and conscientious letter from a subscriber in Indiana which is in the nature of a doctrinal protest against The Way of Faith formula of preaching holiness. The reader will please note that our message, not just the editor's sage on holiness is The Way of view; it is the exposition written into the charter of this paper a third of a century ago by the godly man who launched it and endowed it with his consecrated resources; the exposition, which if we could not conscientiously preach, we should not feel free to edit the paper. It is the message around which all of our other phrases of the deeper life revolve; "the central idea of Christianity." Our protesting subscriber, whom we respect very highly, makes the following expressions: "It cannot be found in the Bible that the baptism of the Holy Ghost sanctifies." "It is the blood that both saves and sanctifies." Why do holiness (?) folks do away with the blood of cleansing and then score the other bloodless religion? "Jesus clearly teaches that the disciples were sanctified before pentecost. He says: 'Now ye are clean,' etc. Our correspondent mentions other marks which serve rather to prove that the disciples were converted."

IV.

That the apostles were even justified or regenerated before pentecost, is a position we have had to defend with another class, occupying the opposite extreme from this friend; but we have sometimes (perhaps a little uncharitably) said that they took their position for argument's sake, to take care of their theory that regeneration and the baptism of the Spirit were the same thing, and not because they found compelling proof. Would we dare say the same about

our friends who insist that the disciples received their full sanctification before pentecost? Did they ever think of this until they got their pentecost as an experience subsequent to sanctification? But are they sure that they got their pentecost as an experience after and separate from their sanctification? It is as easy to misinterpret our own experiences as it is to misinterpret the word of God; but when once we have misinterpreted our own experience it then becomes dangerously easy for us to misinterpret the word of God in order to make it fit our experience. The very plain probability is that if I have never received my pentecost until today I have been mistaking regeneration for entire sanctification, and have never received full sanctification till today.

We are sanctified by the Father (I Thess. 5:23); we are sanctified by the Son (I Cor. 1:30); we are sanctified by the Holy Ghost (Rom. 15:16); we are sanctified by faith (Acts 26:18); we are sanctified by the blood (Hebrews 13:12). To make one of these assertions and even adopt it as our main point of emphasis need not involve us in disloyalty to the truth contained in any or all of the other assertions. Doubtless a little close thinking would remove all seeming contradictions; but if the task of harmonizing them is too much for one, he can accept it all in faith, resting sure that underlying it there is a perfect harmony. The blood sanctifies, and so does the Father. The blood of Jesus was shed to bring us to God, legally, in Justification, and in our heart conformity, through sanctification. In the sanctification of the believer, just as in the new birth, the blood is the provisional cause and the Holy Spirit is the releasing cause. When we meet the conditions the Spirit is free to work the work of sanctification in our hearts by virtue of the efficient merit of Christ's blood just as

"The Spirit answers to the blood
And tells me I am born of God."

VI.

When the Master prayed for the sanctification of His disciples (John 17) on the night before He was crucified (a pretty good circumstantial evidence that they were not sanctified) he indicated that unity or oneness would be the effect. The effect of pentecost, constituting the answer to that prayer, was to produce "singleness of heart." The endowment of the Spirit admittedly gives power to serve. It is taught also that we are purged or sanctified to serve

(Isaiah 6, 'Tim. 2:21, Heb. 9:14). The initial gift of the Spirit to believers is called a baptism because under this a deeper cleansing is accomplished (Acts 15:8,9; see also John 3:25, 26, where baptize and purify are found to be interchangeable terms). We are saved to serve; and that baptism of the Spirit which is the prelude to service, directly consummates our full salvation from the dross of sin (see Titus 3:5,6) where the Holy Ghost "shed on us" is mentioned subsequent to regeneration as figuring in the processes by which "He saved us"). In emphasizing our call to holiness I Thess. 4:7,8) the apostle implies that the God who called us to it provided the gift of the Holy Spirit through which to effect the work in us.

VII.

Holiness is intimately identified with the persons of the Godhead. Those teachers are right who say that it is not the blessing but the Blessor; only they should refrain from saying that it is not the blessing. It is the Blessor and the blessing. The blessing is a pure heart, filled with perfect love; the Blessor is He who executes and conserves that glorious consequence and abides as our Comforter forever. A heart cleansed and left empty is unthinkable. It cannot be cleansed till God has His way with the seeker entirely; and God never fails to fill the soul with which He has His way.

C. W. RUTH

(Continued from page 4)

On account of God's love and mercy He did not sanctify us when He saved us because He had to convict of committed sins before He could save our souls. If He had shown us then how deep sin was rooted in our natures we would have given up in despair for we would have considered ourselves hopeless.

Again, we could not have met the requirements for sanctification at the time we were saved.

Thirdly, we would not have appreciated this work then because our whole attention was absorbed in getting our sins forgiven.

And lastly, our spiritual nature is enlivened in regeneration while the carnal mind is killed in sanctification, therefore making them opposite works.

In Romans 5:8—We find that Christ died for sinners but equally died for the sanctification of all, as given in Hebrews 13:12. Matthew 9:13 is the call of sinners to repentance but I Thessalonians 4:7 is God's call

to sanctification. Now are not those just as guilty who reject the call to sanctification as the sinner who rejects the call to salvation?

God makes this call to sanctification because there is a two-fold nature to sin. This is seen in Psalm 51:5 where sin is mentioned and not sins as written of elsewhere. It reads: 'In sin did my mother conceive me.'

I John 1:19—If you have sinned confess. In the 7th verse it states that, in order to be cleansed, we must walk in the light. Jeremiah 33:8—Cleanse from all sin and pardon their iniquities. Two steps of faith, Romans 5:1—Justified by faith. Acts 26:18—Open their eyes.....by faith. Ephesians 2:1—Quickened; Romans 6:6—Crucified.

Hebrews 12:10—He chastens us that we may be partakers of His holiness. In I Thessalonians 3:13 we have Paul's desire. It was to establish hearts unblamable in holiness.

I Thessalonians 5:27; Hebrews 3:1. I Peter 3:5 are sufficient to convince folks that the layman had the blessing in those days.

A Holy God sent the Holy Ghost to write a Holy Book and if you preach from this Holy Book what else can you preach but holiness? I can't understand a man who says he worships this Holy God, expects to go to a Holy Heaven but yet won't hear anything about holiness.

Three things we can't do without:

1. Faith—Without faith we cannot please Him. (Hebrews 11:6).
2. Shedding of blood—Apart from the shedding of blood there is no remission (Hebrews 9:22).
3. Sanctification—Peace and sanctification without which no man shall see the Lord.

Faith will bring you to the blood, the blood will cleanse, and the cleansing will give you an entrance into heaven.

The devil is the father of sin, sin the father of death, then how can we be made holy by death? Revelations 22:11 assures us that we remain as we die.

There is a great difference between a mental assent to truth and a heart of faith.

Sin cannot be forgiven for it was not committed.

According to Romans 14:17 the Christian life consists of one third righteousness, one third peace and one third joy.

Philippians 4:4 gives us the command to rejoice always. I Peter 1:8 gives the extent of this joy. It is this: 'Joy unspeakable and full of Glory.'

Nehemiah said, 'The joy of the Lord is your strength.'

The way to heaven is no wider than the Bible."

There were many splendid, helpful thoughts in each of Mr. Ruth's sermons but we shall conclude the article, for the words already written bear so little of the value they had when spoken so fittingly by him with the power of the Spirit. However, you may have been able to get some new light on the Word after perusing these paragraphs.

The Taylor family will be happy to welcome Rev. Mr. Ruth again in the near future.

—L. D.

PRAYER BAND

Thou Father! art our refuge

Grant that we in thee

May ever rest securely,

And fast abiding—be

A light that strong and purely

Sends a gleam o'er troubled sea.

Thou Father! in thy Spirit

Art the light within our souls.

Cleanse us then; to show transparent:

Give us grace to win the goal—

Of our lives to Jesus yielded

Till he fills and is the whole.

Thank God for full salvation in Jesus Christ! This is the ringing testimony of the Taylor University Prayer Band. And teach us, O God! to serve thee acceptably, is our united prayer.

The winter term has meant much to the Prayer Band. Miss Martin, our president, has ever held up the Christ, and He being lifted up we have all drawn closer to Him.

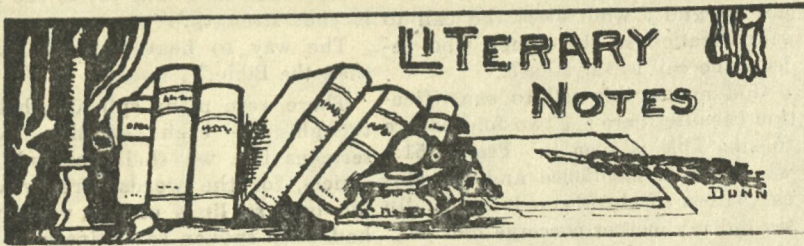
Our Father in heaven has heard our requests and has answered in many ways. He has taught us to yield and consecrate ourselves fully to Him, that we might have "the more abundant life" in Jesus Christ, that we might receive of his fullness to shine for Him and that we might manifest from heart and actions "the love of God that passeth knowledge."

Victory has been ours, and shall be ours through the power of the blood and the name of Jesus Christ, and the Prayer Band shall press on to a deeper knowledge and greater filling of Him who is "above all God blessed forever."

—C. D. Clench.

Love may be blind, but very few people help the blind.

One duty is always plain, and that is the other fellow's duty.



WORDSWORTH'S THEORY OF POETICAL DICTION

William Wordsworth was an English poet of the nineteenth century. To understand his theory of poetical diction one must know something of the age in which he lived; also something of his place in the poetic world and of his writings.

First, what did the nineteenth century mean to the literary world? It immediately followed an age of artificiality which in turn had come as a corrective for a period of over-elaborateness and extravagance. This artificial age had had, as its characteristic, simplicity—not the simplicity of sincere feeling which marked the nineteenth century, but that ceremonious, formalized simplicity which is the height of artificiality. Yet, in spite of all its defects, this age accomplished in part its mission, it did away with the elaborate conceits and extravagances of the later Elizabethans, and it produced a verse in which we find a directness and singleness of purpose, a perfect plan and a perfect polish, utterly lacking in the earlier impetuous verse.

But there came a time when men tired of formal classicism and as a result the age of Romanticism crept into existence. The former period had measured all by conformity to rule; the latter judged whether all was beautiful or not. The romanticist, then, wrote of what appealed to his emotions, both of the simple and familiar, and of the strange and abnormal. His subject was the human heart, not the conventionalities of society. Whether a religious believer or an atheist he was a man who energetically defended his position in regard to religion. He was a philosopher and, in recognizing that man was a mirror of the Divine Excellence that fills the universe, he became a prophet, who spoke an inspired tongue. Wordsworth, as a poet of this period, adopted to a certain degree the general trend toward emotional writing and became the formulator of a theory of poetical diction which he and his followers made famous.

This theory in his own words is

that poetical language should be the 'language of men.' Yet he believed that this language must find its coloring in imagination and must be made interesting by being the expression of the primary laws of our nature. Wordsworth, himself, usually choose for his subjects incidents or situations of common life, even of a rustic form because in this state he felt that the passions of the heart are more matured, less restrained and possess a plainer emphasis. The elementary feelings of our natures formed the best material possible for Wordsworth's development in the common everyday language of mankind. Behind this development, as back of all right expression lay thought. Each poem had a well-formed purpose which he said usually illustrated "the manner in which our feelings and ideas are associated in a state of excitement." Not in a state of violent and vulgar excitement but one which retains the native beauty and dignity of the human mind. Degrading stimulation of the passions creates a craving for extraordinary language, therefore a poet must purge the passions of their baser elements before he tries to make his reader feel them.

To return to Wordsworth's own account of his theory, the language of his poetry is simple and much like that of prose. Indeed, he held that no distinction, at least no artificial distinction, should be made between the language of poetry and of prose. No word well used in prose should be omitted from poetry just as no word unsuited for prose should be used in a poem. Palgrave states Wordsworth's true theory, as far as choice of words is concerned, in these words:

"The true poet will use words with his mind upon the feeling he would convey. He will use no affected word because other poets use it, he will discard no word simply because rule justifies its use. His aim is to maintain a certain tone, not of illusion, but of a high seriousness, as intense, as earnest as the tone of divine worship. And, as in divine worship, he must allow nothing that will rudely recall one to the nearer, though not

more real, surroundings of daily life. So, just as the worshiper finds help in subdued light, rich color, solemn music, the poet calls to his aid the color and wealth of language and imagery. To this extent the language of poetry must and will differ from that of prose."

He goes on to say "The great fact taught by Wordsworth and his followers was that poetry is not aided, but rather injured, by cold-blooded artificial devices." These devices, of course, include not merely words but also personifications, figures of speech, allusions, all the mechanical stimuli of poetical diction, none of which do aught save to strive coldly and unsuccessfully per se to express vital, sympathetically-shared emotion. The statement might also be made to cover the style of poetry according to Wordsworth's theory—style, that is, being merely used in its reference to meter. Wordsworth himself followed certain general laws but the inclination of his time which he upheld was to pay no heed to restraint in metrical form; the only observed rules were those of ear and taste. The movement of Wordsworth's verse may be noticed as not being rapid but rather having the ponderous roll of a great river save in the softer and sweeter melodies of which he was a master.

Before closing with an example of Wordsworth's verse, take heed of him as a poet and a man. He was a philosopher, like Milton in his dignity of expression, a fervent religious believer who communed with the Spirit to which all, he believed, must submit, a nature-lover, in which character he ever experienced an awed sense of the nearness of God. Much of his poetry pertains either to nature or to humanity. He had a marvelously sensitive ear and eye and portrayed nature exactly as he saw it; he showed a reverent regard for the commonplace in life and in every way connected nature with man and man with God. He held that a poet's duty should be to bring happiness to man and that in doing this he was justified in using every means available providing that he expressed passion and nature truthfully.

Now as you read this extract from Wordsworth's vast treasure-house of poetry, judge for yourself whether or not he has faithfully illustrated his theory of poetical diction.

".....For I have learned To look on nature, not as in the hour Of thoughtless youth; but hearing

(Continued on page 11.)

TRAVELOGUE

(Continued from page 5)

when one sees the many young women dressed in deep mourning the missing men can be accounted for. We visited the National cemetery where 12,000 of our boys were buried. However, all but 2200 of them have been taken home. Over this little city of white crosses floats the stars and stripes, at the base of which is kept a mound of fresh flowers. We were pleased to see that the place was so beatifully kept, which can also be said of the German cemeteries on French soil, and which are distinguished by the black crosses.

We had a delightful time in Paris. We visited the Louvre and Twilleries, viewing the great masterpieces of art. We went out to Versailles and saw the hall of mirrors where the peace treaty of the world war was signed, and wandered around in the marvelous gardens of the palace. We visited most of the places of interest in Paris and then started for Geneva, Switzerland. We saw Mont Blanc and the majestic Swiss Alps with their snow covered peaks. From Geneva we took the mountain route to Marseilles by way of Grenoble, and passed through the French Alps. The scenery was beyond description. We arrived in Marseilles two days before our boat sailed, feeling the need of a little rest before starting on our two weeks steamer trip. We found Marseilles a truly cosmopolitan city, more Italian than French, it seemed to us.

We left October 20th on the Peninsular & Oriental S. S. Morea. We had a very smooth passage through the blue Mediterranean, arriving at Port Said on October 23rd. We disembarked there in little row boats and rowed to the landing where we hired a guide and viewed our first Oriental city, swarming with Egyptians, red capped Turks, shiny skinned negroes, and many other peoples. We visited the shops and saw their beautiful handmade laces and scarfs, ivory beads, and many things peculiar to the Orient. We finally returned to the ship to find that we were supposed to sail an hour earlier than we had been unofficially informed, and the steward was frantically searching for us. However, it took them longer to coal than they had expected so we were in plenty of time. We passed through the Suez Canal and into the Red Sea and arrived at Aden on Sunday, October 27th. We were here only a short time so did not go ashore. We were much entertained by the many natives who come

out in little boats with their wares for sale and barter with the passengers. They are not allowed to come on board, so send up their merchandise in little baskets fastened on heavy string. After leaving Aden we had a continuous passage to Bombay where we landed November 3rd. We were met at the dock by Mrs. Bishop Robinson and Miss Austin and were made to feel at home at once. We found Bombay very hot and were glad we had taken advice and brought sun hats in Marseilles. We were warned on every hand of the danger of getting a 'touch of the sun'. The service of many missionaries has been cut short on this account. There are 60,000 homeless people in Bombay, and at night the streets in some sections were covered with sleeping people. The multitude of beggars that follow one in the streets is appalling. However, Bombay has its beautiful section as well, where the English officers and the wealthy Indians live. We left Bombay November 4th and crossed India by train to Calcutta,

(Continued on page 17)

ALUMNI NOTES

(Continued from page 3)

church and a good membership. Eleven have joined the church since he was stationed there in December. He says that Taylor is on the map there as elsewhere.

One alumni writes, "Today in our Ministerial Association we discussed life service. Ten pastors were present. Each gave his views and convictions. I sat and listened, and thought of T.

U., the real life service school, and the sacrifices made and I remembered my unpaid dues." The Alumni likes this type of memory. It speaks well for all concerned.

Mr. and Mrs. David Bloomster are located in the parsonage of the Methodist church at Lancaster, Mo. Mr. Bloomster was graduated with the class of '15.

The Rev. Glenn Appleman is pastor of the Wesleyan Methodist church in Albion, Ind. He says, "You have our prayers and interest in the work." with the church and more are still to come. The pastor was assisted by Miss Estella Pugh of Camden, N. J., an evangelistic song leader and the sister of the pastor. Both churches on the Uniondale charge have witnessed stirring revivals this year and are in fine condition for real work in the Master's Kingdom. Plans are now being perfected which will result in the erection of a fine modern parsonage this summer.—Western Christian Advocate.

Mr. T. Fujihara, one of our Japanese Alumni, is attending Purdue University.

The Rev. E. E. Neetz is pastor of the Trinity Evangelical church of Upper Sandusky, Ohio.

The Rev. Chester McKean and his wife, Anna (Bos) McKean, report from Traverse City, Michigan. Mr. McKean is pastor of the Friends church there.

"There is nothing little to the really great in spirit."

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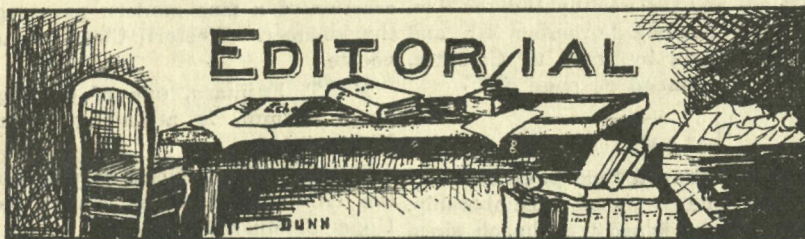
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MY LIFE—HOW SHALL I INVEST IT?

Associate Editor

A comparatively small number of us realize the wonderful privilege of living. Fewer still appreciate that the very act of living incurs a large responsibility to expend our lives, not for personal gain or self aggrandizement, but in rendering service to mankind, and unless the prime motive for such service is the product of hearts filled with Perfect Love toward God and with kindred love and with sympathy toward men, our contribution will be negligible, at best. Love and sympathy of this character are the gifts of God; the most amazingly beautiful elements among God's gifts to man; elements which never expand to the noblest proportions possible, unless they be implanted during the springtime of our lives.

Springtime is the queenly season of the year. The verdure of the landscape, the sweet perfume wafted from the blossoms of the orchard, field and wildwood, the renewed caroling of feathered friends are cheering, refreshing, and pleasing. However, the strangely delicious aesthetic experiences which we enjoy during this

period are superficial. The subtle attractiveness and value of this season, are due to the new life which is budding, and its possibilities. Spring is the sowing time. Fields are broken up; good seed is selected and sown. God waters, supplies the warmth for incubation and growth, and gives the increase. Soil which is not cultivated produces weeds. Whatsoever a man sows in his fields, or permits to spring up, that shall he also reap. How expedient it is that the resources of nature be utilized in producing fruits for the needy, starving masses of the earth.

The season of young manhood and womanhood is like the springtime of each year. Youth creates its own atmosphere, of liveliness, buoyancy and gaiety; and is naturally cheerful, genial and refreshing. These qualities, alone, are alluring, but the real attractiveness and magnetism of youth lies in the virgin fields of talent and character. These fields must be as truly broken up and planted to good seed as those of nature. The choice of seed is of utmost importance. Do we, as students, choose to have good habits, high ideals, and holy ambitions?

If so, we must first permit God to implant in our hearts seeds of purity,

—of holy living. Then He will give showers of blessings and flood our hearts with the sunshine of His love; which is moisture and warmth enough to encourage the growth of these priceless seeds. We cultivate them by meditating upon His word and through prevailing prayer. If we are faithful to God through this time of preparation and establishment, He will bring forth fruits in due season. A clear warning note must be sounded at this juncture. Weeds will spring up and crowd out the good, should laxity or recklessness abound. Do we not wish to present well developed talents and vigorous characters with which to serve our fellow men? We dismiss the analogy.

During this period of intellectual development and character building, everyone of us is attempting to determine upon a field of service. The students, whose lives are completely in the hand of God, meet with no serious problem at this point. God chooses for them. They have learned that His plan is best. However the students who are not wholly on the altar, wish to make their own choice. Conflicting forces bid for their time and talent. They, of course, instinctively seek the field which, apparently, affords the greatest opportunity. The world offers fame and fortune. Jesus offers neither,—rather, hardships and persecutions. The one proffers lucrative vocations and professions, and the power and prestige of kings. The other assures supplies for the daily needs,—no more, and precious souls for the hire. Which to choose is the question. Dear students, think well of your choice. Remember! At death we are divested of our fortune and high places. What of your eternal solace,—have you such a hope? A wrong choice now disparages this ultimate hope, while God's choice clinches it. Moreover, there is the promise that the faithful shall finally become joint heirs with the One, at whose command the sun, moon and stars roll on in their courses, and whose is the wealth of the world. Sanctification precludes the possibility of investing our lives in the wrong field.

God's field is so large, so needful of reapers, that none of us, who have enjoyed the advantages and light of a Holiness School, can afford, or have a right to invest our lives elsewhere. In fact, Spurgeon said, "If you have the opportunity to serve as a missionary or preacher, do not stoop to be a king." Of the billion and a half people who populate the earth, less than a third have a knowledge of

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The distinguishing feature in Taylor University is the religious atmosphere that permeates her campus and tremendously grips her students.

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Jesus Christ. Half of the remainder have never heard about Jesus, the rest have heard and are indifferent. Our services, if proffered, must be rendered along a pathway of hardships and misunderstandings. But Paul says, "How beautiful are the feet of those who preach the Gospel of Peace and bring glad tidings of good things"..... God knows these war-sick, sin-sick masses need nothing less than "The Gospel of Peace"; "The Glad Tidings" of something better than hatred and selfishness—Love.

That which we are prone to presuppose as wholly sacrificial service for God, is really our greatest privilege and opportunity of investment. The world can offer nothing of similar grandeur and scope. Friends, can you conceive of a more glorious privilege than spending one's life leading men lost in trespasses and sin, one by one, to the Blessed Fountain? And seeing them, cleansed by the blood of Christ, raised from death unto life? Knowing that on each occasion the very walls of heaven are being shaken by shouts of joy and thanksgiving, because one more lost sheep has been returned to the fold, and knowing also that you have pleased your Master. If we refuse to render service unto Him, when He calls, then we must hide our faces in shame when we remember Calvary.

Fellow students, the world is bidding for our lives—our time and talents, and so is Jesus. Shall we not spurn the husks of the world and invest our lives in His service—that of spreading the "Gospel of Peace"?

CHRONICLES

March 10—The Eureka Debating Club have their annual banquet. The basket ball game is postponed until next week.

March, 1—Mr. Dailey has charge of the Sunday Chapel service. Many are

blessed by his talk.

March 12—Dr. Keith gives an illustrated lecture on Java, which is enjoyed by all.

March 13—The concert which was to be given by the Marion Civic Club was called off on account of sickness and bad roads.

March 14—The third floor girls of Swallow Robin Dormitory wish to extend their thanks and appreciation of Martin Davis' thoughtfulness in sending them candy. We are sure Miss Churchill enjoyed it.

March 15—Rain! Rain! Rain!

March 16—Another Inter-collegiate Debate. Taylor vs. Goshen. The judges decide in favor of our negative team.

March 17—We all enjoy a St. Patrick Party in the Dining Hall.

March 18—A beautiful spring day. Many S. P. couples are seen strolling over the campus.

March 19—12 degrees below zero. Radiators are frozen.

WORDSWORTH'S THEORY

(continued from page 8)

oftentimes
The still sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living
air,
And the blue sky, and in the mind of
man;
A motion and a spirit, that impels
All thinking things, all objects of all
thoughts,
And rolls through all things."

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HOLINESS LEAGUE

The members of the Holiness League are happy to report twelve weeks of victory and blessing during the winter term. All our meetings have been well attended and have been characterized by "the glorious liberty of the children of God." God has never disappointed the students who closed their books on Friday evening and went with open hearts to meet Him in the League. As Jesus invited His apostles to a desert place to rest awhile after they had told Him what they had done and what they had taught, so He invites us to a quiet place where we can talk to Him and let Him talk to us.

On Friday, March 9, Mrs. Osborne brought us a helpful message.

On March 16, after a season of prayer, the following officers were elected for the spring term:

President, Miss Ruth Lortz
Vice President, Mr. Osborne
Secretary, Miss Mildred Kellar
Reporter, Mr. George Stoddard
Pianist, Miss Pickleseimer
Janitor, Mr. McLaughlin

After the election of officers, an opportunity was given for testimony. Among those who gave bright testimonies was Mrs. Pathman of Chicago, who visited Taylor University for a few days.

The League highly appreciates the loyal and efficient services of Mr. Eugene Pilgrim, who has been president during the fall and winter terms, and attributes much of the success of the organization to his piety and spiritual wisdom. The other officers have been faithful and have worked harmoniously for the glory of God.

Shall our zeal diminish as we near the close of the school year? No! Rather let us pray that the spring term may be the happiest, the busiest and the most prosperous season of the year for the Holiness League.

—E. M. B.

The way to preserve the peace of the church is to preserve the purity of it.

Matther Henry.

PHILALETHIAN LITERARY SOCIETY

The Philalethians entertained a large audience on "Stunt Nite", March 9. The first number was the trial of Mr. Paul Kepple who was charged with having had too many "S. P's." at T. U. Mr. Tarbell, his attorney, and Miss Esther M. Atkinson and Mr. Snell, witnesses for the accused, presented strong evidence in his favor. This evidence, however, was not sufficient to stand against that of his opposing witnesses the Misses Mildred Atkinson, Lulu Whitaker, and Pauline Harrie. These witnesses and the "persecuting" attorney, Mr. Francis Johnson, were so emphatic and so enthusiastic in their cause that "Judge" Groth was obliged, occasionally, to call for order. The verdict of the jury was "guilty," and the sentence was "Six years in the electric chair." Mr. Kepple was completely overwhelmed by the decision and had to be carried from the courtroom.

The second number on the program was an Indian combat for "Princess Soangetaha." The Indians entered the platform in their canoes and galloped away after the duel.

Miss Mildred Kettyle entertained the preacher, (Mr. Harold Beane) by showing him the family album. This album like most other family albums, was noted for its preservation of multitudinous uncles and aunts and cousins and friends. It was distinguished above all others, however, because it contained a picture of Professor Pogue in his "teens."

To conclude the program "Professor" Donald Wing introduced his instrument upon which he said he has worked for many years. You could never appreciate this instrument with-

out seeing it and hearing it for yourself. I am sure it resembles the human voice more than any other instrument can. In the business meeting on March 9 and in a called meeting on March 12, the following officers were elected for the spring term:

President, Gilbert Ayres
Vice President, Eloise Abbey
Recording Secretary, Fern Smith
Corresponding Sec., Irene Kletzing
Treasurer, Donald Wing
Censor, Cyrus Paul
Assistant Censor, Ruth Spiers
Reporter, Claude Groth
Chaplain, Harold Beane
Editor of the Standard, Marcius Taber
Janitor, Mr. Ketchum
Serg't.-at-Arms, Lewis Daughenbaugh
Ass't. Serg't.-at-Arms, Edmund Cortez
Pianist, Rosabelle Daugherty
Reader, Mildred Atkinson
Essayist, Joyce Spaulding
Orator, Harold Eaton
Debaters, Mildred Kettyle and H. E. Bowe.

(Finis—of report, of paper, and of me).
—E. M. B.

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VOLUNTEER BAND

Our school is very fortunate this year in having two returned missionaries on the faculty. On March 5, Mrs. Crandal, who has had missionary experience in Burma, addressed the Band. She showed how the heathen religion, which in this case is Buddhism, appeals to the children. The beautiful colors of their temples, the yellow robed priests, and the religious festivals are sources of great attraction. Every boy is initiated into the priesthood between ten and twelve years of age although he does not necessarily remain a priest for life. These poor heathen have the same idea that seems to possess many Americans, namely, that youth is the time for pleasure, middle life for business and old age for religion.

Religion does not have such great attractions for the women. They are taught to be liberal, and to be devout by counting their beads. Their greatest hope is to be reborn some day as a man.

Every Burman is a Buddhist. The strength of Buddhism lies first in the fact that it is connected with patriotism. If one becomes a Christian he is looked upon as a traitor; and second, in its doctrine of merit. Buddhists work out their own salvation. They have woven much of Christianity into their teachings. However, they have no idea of forgiveness; punishment follows sin as natural as the cart follows the ox.

Mrs. Crandal said that the heathen were very much impressed with a certain Christian gathering held on one occasion. They said the Christians had no extra police, no fights, and no trouble of any kind. Such a thing was unheard of in a heathen gathering.

On March 12, Mr. Keith gave an illustrated lecture on Java, where he spent a number of years. The hour was one that was very beneficial in permitting us to see through the eye the great need in that part of the world, and also in showing us the wonderful transformations that have been wrought where people have been reached by the Gospel.

—Otto W. Michel '24, Reporter.

"Don't talk about what you are going to do; do it, and produce the evidence."

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fires of every pain; and only faith can do it. J. G. Holland

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COSMOPOLITAN CLUB

Some time ago, the Bachelor's Club of Taylor University, worked up enough courage to challenge the Cosmopolitans to a basket ball game. The challenge was immediately accepted.

Saturday night, March 17, saw the battle. We say battle because it was a fight from start to finish, the right kind of a fight however, for even though it was St. Patrick's day, the "Irish did not get up." The Bachelors did not lose their reputation for loving peace and the Cosmopolitans did not violate the spirit of their great ideal.

Both teams threw themselves into the game with vim and vigor. The Bachelors took the lead but were unable to keep it, when the 'League of Nations' began to pull together. The latter, however, had to bid good-bye to Mr. Diaz, who has played with too many bulls in Peru to be safe in basket ball, for every Bachelor that came his way was neatly thrown upon the floor.

'Chung' Wing, who is an ardent sympathizer of our Club, took Mr. Diaz's place and this lively youth together with the speedy Lopson, kept the worthy Bachelors at their wit's end and goal end too.

The winning point was made when there was only about thirty seconds to go. Chang, it was, who did the deed and left the score 27-29 in favor of the Cosmopolitan Club—Hurray for China!

At a call meeting on March 17, the following were elected officers of the Club for next term:

President, Mr. Chang
Vice President, Mr. Gumada
Secretary, Miss Clench
Reporter, C. D. Clench
Chaplain, Mr. Diaz
Serg't-at-Arms, Mr. Ogawa

—C. D. Clench.

THALONIAN LITERARY SOCIETY

The Thalons met last Monday in a business session for the election of the officers for the spring term. The following were elected.

Mr. John Denbo—President
Mr. Willard McLaughlin—Vice Pres.
Miss Mae Skow—Secretary
"Ted" Holterman—Treasurer
Miss Alma Krouse—Ass't. Treasurer
Miss Caroline Churchill—Censor
Mr. S. A. Witmer—Ass't. Censor
Mr. Gegan—Reporter

With our new corp of officers we are confident of success for the

spring term. It may not always be an easy road to victory but it may take the form of seeming defeats. If we expect to find true success we must be willing to suffer some losses. However, the officers cannot do it all. If we as members do not respond to the call of our society, we need not expect much in return. But it is evident that every Thalo is a loyal Thalo, and will do everything he can to boost his society. It is our aim and purpose that the Thalonian Literary Society shall always remain a great asset to our school. Look out Philo, the Thalons haven't lost their pep.

—Art Rehme '25.

SOANGETAHA

On Saturday, March 10, the members of the Soangetaha Debating Club visited the Eulogonians in the library. We enjoyed the visit very much, and extend a whole-hearted invitation to every Mnanka, Eulogonian or Eureka, to visit our club at any time.

The Soangetahas met in regular session in Room 3, Saturday, March 17. The meeting was devoted entirely to business; election of officers for the spring term being held. The following is the result of the election:

President, Joyce Spaulding
Vice President, Florence Beale
Secretary, Iva Hawkins
Assistant Secretary, Florence Gray
Treasurer, Ruth Draper
Censor, Edith Collins
Assistant Censor, Esther Blank
Chaplain, Betty Ellickson
Critic, Marietta Hessenauer
Sargent-at-Arms, Dorah Larson
Reporter, Frances Rowland

Under the leadership of our efficient president, with an enthusiastic corps of officers, and with every follower of the gold and blue loyal to the last, the Soangetahas expect to make the spring term of 1923 the most noteworthy in their history. Come on, Soangetahas!

—Iva E. Hawkins, C. '26.

EULOGONIANS

To conclude the argument against the destructive critic, the club met at 6:30 p. m. March 10th. The subject discussed was "The value of prayer is alone in the reflex influence on the individual." Mr. Daughenbaugh was the only speaker of the evening and concluded the argument. His delivery exhibited his hearty convictions which he logically presented making

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the proof decisive. There were several welcome visitors present. Professor Stanley, Mrs. Osborne and Miss Joyce Spaulding responded to an invitation to make criticisms and comments on the evening's program, which the club sincerely appreciated. It may be said to any who care to visit and fellowship with the club for the 6:30 hour, that the library door swings in at your wish.

On Saturday evening, March 17th, the following officers were elected for the spring term:

President, W. J. McLaughlin
V. President, Basil T. Osborne
Secretary, D. Wing
Assistant Secretary, H. Eaton
Treasurer, L. Naden
Critic, E. Cortez
Censor, C. L. Douglas
Assistant Censor, E. W. Pilgrim
Chaplain, J. F. Link
Reporter, C. Gegan
Sgt.-at-Arms, G. Samuelson

The Eulogonian prophet predicts unusual prosperity and growth for the spring term; that is, providing every club member stands in readiness to do his part. We are in the club to strengthen our intellects, stimulate our thinking, and improve the presentation of our convictions. This can be accomplished only by the hearty lift of each member in co-operation with the cabinet which assumes its new duties. Let "Deeper and Higher" be our slogan.

McLaughlin '24.

EUREKAN BANQUET

The Eurekan Debating Club tendered a banquet on Saturday evening March 10th, in honor of their Inter-collegiate Debators, Edwin Briggs, and John Denbo, in the school's dining parlor. Most of the followers of the "I Found It" Club were acting escorts to the very flowers of our school. There were over one hundred present and one would think when seeing a long line reaching from Swallow-Robin Dormitory to the Dining Hall that it was to be a banquet for the whole school.

There were so many present that some had to walk around for quite some time to locate their names at their places. The tables were placed in such a way that they formed a large letter E and were decorated with the maroon and white of our Club. Young men carried in the heavy trays of food while smiling young women served it to the individuals. This service was carried on as if these young folks had been in the habit of doing it for a number of

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years.

Professor Glasier and Mr. Clarence Olsen could not be present on account of sickness in their families. Notwithstanding this handicap the banquet turned out to be successful because of the work of the committee in charge and the excellent manner in which our President, Mr. Stoddard, as toastmaster executed the orders of the evening.

The subject of "Life" was a very unique subject and the different phases that were taken up by the different speakers are indeed attributes that prepare the young men who come into this club to render acceptable service unto their fellowmen. Each speaker had to spring a few jokes, but to end up their talks they became serious; eloquence waxed strong as they contributed their thoughts to the main subject of "Life."

Friend Eulogs, Eureka enjoys the atmosphere on the top of Mount Success, so well, that she has decided to remain there. If you wish to join us, you had better begin climbing.

PROGRAMME

Invocation Chaplin
Vocal Solo Senor Diaz
Reading Wilodene Countrymao

MENU

Chicken Mashed Potato
Salad Olives
Vegetables
Coffee Rolls
Peaches with Whipped Cream—Cake
Mints

Toastmaster George J. Stoddard
Theme—Life
Professor Barton R. Pogue, Contentment
Mr. Edwin Briggs Progress
Dean B. W. Ayres Destiny
Alfred N. Christensen, Miscellaneous
John Denbo Cheerfulness
"Christie" '26.

EUREKA

Saturday evening March 17, 1923, officers were elected for the spring term.
President, Mr. Denbo
Vice President, Mr. Christensen
Secretary, Mr. Groth
Assistant Secretary, Mr. Trafton
Treasurer, Mr. Squire
Censor, Mr. Whitenack
Critic, Mr. Gartrell
Reporter, Mr. Draper
Chaplin, Mr. Buckmaster
Sergeant-at-Arms, Mr. Brandt

ATHLETIC REPORT

Philo 5—Thalo 0

The second game of the Philo-Thalo girls basket ball series failed to give the victory to the "orange and blacks." The Philos defeated them in a hard fought battle on Saturday evening March 17. Although the score does not indicate a stirring conflict it was an excellent example of good hard playing despite the fact that only two field goals were made. This being the second game of the series and each team having won a game it is with anxious anticipation we await the downfall of the Thalo team?

LINE UP

Thalo		Philo
Rodgett	R. F.	Bieri
Higgins	L. F.	Kletzing
Countryman	C.	Pugh
Lindsey	R. G.	Fern Smith
Nelson	L. G.	Bien

Another very interesting and laughable event of this evening was the game played between the "Bachelor" and the "Cosmopolitans".

The two teams lined up and the game was on. Senior Diaz played some excellent football and was promptly allowed to leave the floor, Wing taking his place. At the end of the first half the "League of Nations" was ahead by two goals. When the second half began the renowned A. C. Thompson, alias "Baldy", of the "Bachelors", entered the game. For a time it looked doubtful as to whether the Cosmops" were going to hold their lead for the "unmarried five" surely played some thrilling basket ball. The score continued to rise against their oponents the "Cosmops" until they had tied the score. Then Lopton of the "Cosmops" threw a goal and the whistle sounded and the "Bachelors" left the floor defeated by a score of 29-27.

LINE UP

Bachelors		Cosmopolitans
J. Smith	R. F.	Trafton
Poston	L. F.	Chang
Jones	C.	Lopton
Higgins	R. G.	Rhee
Whitmer	L. G.	Diaz
Substitutes, Whitmer for Smith, Kepple for Whitmer, Thompson for Higgins.		

Referee, Stoddard, Umpire, Rupp.

Now is the time to begin resting up for a vacation.

Librarian, Mr. Choo

"Christie" '26.

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TRAVELOGUE

(Continued from page 9.)

where we arrived November 7th. We saw many interesting scenes enroute. We found Calcutta quite as interesting as Bombay. A special place of interest to us was the Indian bazaar where they have everything imaginable for sale, but they ask twice as much for a thing as it is worth and you have to bargain with them for sometime to get it at the right price. We enjoyed our stay with Miss Maxey who has been on the field for thirty-five years and has charge of the hostel for missionaries. We left Calcutta for Rangoon November 10th. Had a very pleasant passage and arrived in Rangoon November 13th. Here two of the missionaries, Mr. Bell and Mr. Harwood, whom we had known some years, come on board before we landed and helped us with our baggage. We found the other Burmese missionaries waiting on the dock to welcome us. The group of Methodist missionaries in Burma cannot be excelled we are sure. Our first impressions of Burma are certainly pleasant. The Burmese people are very loveable and we feel that we are going to thoroughly enjoy our work here. Newcomers to Rangoon are always impressed by the harsh cawing of a myriad of crows, which roost in the shade-trees of the public streets and private yards. They swarm over Rangoon all day long, as a tribe of thieves full of all cunning and audacity.

We remained in Rangoon until after Conference, and were assigned to our work at Thandaung, a hill station 190 miles from Rangoon. The school at this place was founded for the education of Eurasian children. They are a mixed race, without a country, and would have no opportunities but for the schools provided by American missions. We have as a co-worker, Miss Amburn, who has been here the past year. There is no little responsibility connected with a school of eighty-five children, where food and clothing have to be provided out of a meager income, and to be responsible for the moral and spiritual uplift of children who have had a bad heritage, a number of them found begging in the streets of the cities. We covet the prayers of all those interested in missions, as we realize that without God's help our labors will be in vain.

I never yet have known the spirit of God to work where the Lord's people were divided.—D. L. Moody.

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A rich man, lying on his death bed, called his chauffeur who had been in his service for years, and said:

"Ah, Sykes, I am going on a long and rugged journey, worse than ever you drove me."

"Well, sir," consoled the chauffeur, "There's one comfort. It's all down hill."

Wilma Love—"Do stop writing Ern's name Earnest. He is in earnest all right but that isn't how you spell his name."

Wesley Draper—"They don't grow pumpkins out where I come from."

Velma Cassidy—"They dont! Why, how did you get here then?"

Caroline Churchill—"I'm worried about my complexion."

Mildred Kellër—"Why don't you diet?"

"Churchie"—"What dye do you use?"

Lady—"What does this paper say? You'll have to read it to me, for I haven't my glasses."

Beggar—"It says I am deaf and dumb and can you give me a few pennies."

A lady at T. U. is kickin' up a fuss, 'cause a very important letter she wrote has never been delivered. If that letter was really a "grave" one she'll probably find it in the dead letter office.

Madelaine Bien—"Say, Dot, where do you look for your jokes?"

"Dot" Leech—"Oh, I look just wherever I happen to see any."

For Sale—Big Bargain. A fireless cooker. One dog, three cats, a canary bird and two 'attic rats' thrown in. See Prof. Crandal.

Velma—"Why don't you take Domestic Science?"

Ruth Lortz (blushing)—"I will some day."

Dr. Wray—5 ft. 7 in. is my height and I only wear a 7 foot shoe.

Martin Thompson, sitting by Mable Landon at lunch, was heard to remark: "Midge,' please pass the bread."

Mildred Kettle—"All the men that I like are either married or in the Bachelor's Club."

Elsie Kellar—"What is a good conductor of electricity?"

Grace Ruth—"Telephone poles."

WELLS!

It is understood that Miss Lortz is very desirous of knowing which is the better 'dug' or 'driven' Wells. Of the two, we advise 'diggin' for 'em every time, for they may then be 'pumped' without priming. But we suggest, Miss Lortz, that you count the cost of drillin' Artisian Wells.

Miss Kline in English 6, while studying illustration examples of composition: "You may open your books to "The Real Issue." "

IN FRENCH I.

Mr. Lindell (after Miss Locke had assigned a rather lengthy French lesson.)—"I can't do all this. I will have to get married so that I can have some one to help me."

Miss Locke (after a short silence)—"If I can help any of you out at any time I'll be glad to do it."

If it were not for the weather lots of people would have nothing to talk about.

Now I lay me down to rest

I studied hard to do my best,

If I should die before I wake

I won't have any exam's to take.

Eva Oliver—"Why should we be rather tired on the first of April."

Louise Smith—"I don't know unless it would be because we have just had a March of 31 days."

Fine feathers make sad birds when the bills come in.

No one appreciates the peril of motoring like the pedestrian.

The tax collector can make almost any business pay.

These days, all roads lead to roam.

The man who sings his own praises doesn't get an encore.

When two live cheaper than one they feel that way.

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This campaign to pay Taylor's debts will run from now till commencement in June. The first report will be on Bishop Taylor's birthday, May 2nd, when the honor roll of contributors will be read. Get in with your share and make that a red letter day.

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